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Editorial

DR EMIL BRUNNER, in his newly translated book *Justice and the Social Order* (Lutterworth Press, 15s.), lays Christian thinkers, and others too if they will give heed, under a great debt. The book is an introductory, but comprehensive and searching, treatise on the meaning of Justice and on its application as a criterion of social conduct under present conditions. Part One deals with "Principles," Part Two with "Practice." Both parts are marked by a modesty which is unusual in the work of "dialectical" theologians, though even here the profession of modesty is not quite matched by the performance thereof. But there is none of that tumbling into paradox for its own sake and extravagance of language, of which we have had enough in those quarters.

For all its individuality, this does seem to be as near as we are likely to get at present to a systematic statement of Christian convictions about the principles and practice of social order. And it encourages the belief that the common ground between Catholic and Protestant thinkers is much larger and of much more significance than appears at first sight. True, there remain differences of terminology and here and there of emphasis, but it does appear that beneath the surface writers like Brunner and Niebuhr on the one hand, and Maritain and Dawson on the other, are now saying much the same thing. And Brunner has the merit of being able to express himself in clear and forcible language, and also of coming down from the abstract to the concrete. This may be why his books are widely read in England, though they have the advantage too of being well translated.[1] *Justice and the Social Order*, however, bears interesting marks of its origin in Switzerland and gives special attention to the concerns of small States.

This book is particularly positive and eirenic in regard to the conception of Natural Law. While in the end Brunner is averse to reviving the use of the *term*, and prefers to speak of "the orders of creation," there is no doubt that he wants to see the reality, which the term used to denote, acknowledged again, and indeed regards the recognition of it as of paramount importance. His objections to the use of the term are that its meaning has been hopelessly distorted and that it will inevitably be misinterpreted. But we are not convinced that these objections are valid. If we are going to abandon traditional terms on such grounds, what terms will be left to us?

If we are right in thinking that there is here a fundamental and applicable body of common Christian conviction concerning the principles and practice of social order and action, what is most needed now

[1] There are a good many misprints in the present book, especially in the enumeration of the Notes.

is not so much that it should be incorporated or reiterated in official ecclesiastical pronouncements (though they still leave much to be desired), but that more and more men and women should be trained or should train themselves to participate in public life with this illumination. Only so will its validity and effectiveness be tested, and further light break forth.

The Church's Pastoral Task Today

A PASTORAL ministry is bound up with the social life of the people and therefore, if it is to remain loyal to its trust, must change in outward form as the social structure changes. Further, changes in social structure and in popular ways of thinking may bring into greater prominence certain aspects of the nature and function of the whole Church which must be emphasized in a new way if the Church is to redeem the surrounding society. This article offers suggestions under both of these heads.

First of all, we shall look at certain changes in habits of popular thinking. Chief among these stands, without a doubt, man's increasing inner uncertainty about himself. On the one hand he is told, and in certain moods is disposed to believe, that he is fundamentally good and sensible and able to order his own life. Most contemporary scientists who are working to apply the processes of the sciences to man's social life are at pains to stress this.[1] That widely read weekly *Picture Post* has the same underlying assumption in almost every number, and so have many of the news-reels and documentaries which we see at the cinema. And over all this there is the vague feeling about the U.S.S.R. that it is "scientific" and that it has solved its problems. Along with that the whole propaganda machinery of our time is set to develop a morality based on secular expediency and expressing itself in pride, in place of the traditional Christian morality based upon theological principle and expressing itself in penitence and in absolute moral standards. "Don't you know there's a war on?" is used as an excuse for anything from adultery to the secularizing of Sunday, while the unabashed greed of cost-plus contracts and week-end overtime has the false glamour of service to the national cause thrown over it.[2]

In this and in other ways man is told of his alleged greatness, and the significance of the individual as a citizen is played up. But at the same

[1] *E.g.*, in the Pelican books, *Science and the World Order*, by Crowther and others, pp. 37 and 38, and *The Scientific Attitude*, by C. H. Waddington, p. 93. These are only random citations. The whole case which these writers are seeking to establish rests on this assumption.

[2] The "morality of pride" is further only one symptom of the way in which the state in mass-society develops a self-conscious moral destiny, with its accompanying phenomenon of a "national religion." But this must not blind us to the fact that a "national religion" may be one of those inevitable social forces which we may mould and even use, but which we cannot avoid. We may do disservice to the cause of true Christianity in this country by holding aloof from, or seeking to contract out of, a national expression of religion. The present writer would not dogmatize on this point, he would only raise it as one deserving serious attention. (See also references in the *C.N.L.*, especially Suppt. 197 and Letter 199.)

time the very concept of personality, as an independent entity, is subtly destroyed. Whether it is true or not, it is certainly widely believed among ordinary people that there is an enormously potent, intangible and possibly hostile force known as "They." "They" will effectually prevent plans for post-war betterment from coming to anything; "They" will see to it that the ordinary man becomes and remains insignificant until he is wanted for the next world-war. And at the same time another similar influence is brought to bear from a different direction. The findings of what used to be called the "new" psychology have by now made their way to the factory bench and the office stool, and every young factory worker and typist knows that he or she has complexes and inhibitions and that "repression is dangerous." They know all too well that they are neither masters of their fate nor captains of their souls. This knowledge, which would be all to the good if it proceeded from a true Christian insight, is all to the bad proceeding as it does from a general scepticism about life and about themselves. Here, then, we have man's inner uncertainty about himself, an uncertainty increased by his having to live in a state of tension between his alleged greatness as a citizen and his knowledge that he is insignificant as a person.

These changes in popular thinking occur alongside the influence upon man of the changed social structure in which the finds himself a part. The average man of a hundred years ago (when, for example, our parochial system was a sociological reality) belonged somewhere. Although he probably lived his life within the confines of a small market town, at least there was an established social pattern within which he could live out his life and which could help him to see that he belonged as a recognized part of a recognizable social community. But now he has no settled association of locality and place in which he can find his own significance. The modern citizen may be in business in Lombard Street, have his home (where he sleeps) in Highgate, spend a good deal of his leisure at the firm's sports ground at Chingford, and most of his week-ends with his girl friend at her home in Ealing. At the end, after they have lived and brought up a family in various suburbs, none of which differs from another suburb in glory or anything else, they will be laid to rest in the vast anonymity of a bright new municipal cemetery.

In mass society man has lost the settled association of locality which he once possessed. He does not belong to any particular place (and incidentally, therefore, does not belong in any effectual sense to any particular parish). This is not to say, however, that he is without associations. Within mass society certain voluntary associations have for a long while been forming themselves, and this tendency has been given an added impetus by the war. Such voluntary associations are, or were, to be found in clubs, in the Home Guard, A.R.P., W.V.S., in recreational societies of all sorts, in certain cases in political societies, and in some large factory and office staffs.

The significance of this for our purpose is that it is here that the modern man is finding the nearest possible equivalent to the old settled association of locality which his grandfather knew by living in one

parish and one place. It is here, in these self-conscious groupings, that people can to some extent enter into real relationships with each other, discover their own selves through such relations and find significance through a shared sense of common purpose. Here more than anywhere else outside the Church we have that training in relationship which forms the most fitting background for training in the supreme relationship, the relationship of human beings to God and to one another in Him. It may very well be that the local civic club or Youth Centre will in the immediate future be at least as much an obvious unit for pastoral ministry as the arbitrary slice of streets and houses which, at any rate in urban areas, constitutes the modern parish.[1]

But it still remains to draw attention to the most important step the Church must take if it is to develop a message and a life which will meet and master man's profound uncertainty about himself and his apathy about his future in mass society. We must give a very great deal more thought and attention to the sociological significance of the Church. As Christians we are concerned with what is potentially anyhow, and actually often, the most important voluntary association of them all, the Christian Church.[2] We must therefore see what are those elements in the Church's life which are most valuable in making it truly relevant to the moral and spiritual needs of our time. All we can do here is to draw attention, in the briefest manner, to some of them.

First, we must notice that any given congregation is a tiny outpost of a society which in every way transcends mass society. Megalopolis is not only depraved, which it is anyhow, but when it is set against the world Church it is also decidedly provincial. Against the standardized monotony of Megalopolis, the world Church is set as a society of persons enjoying to the full the blessings of freedom, difference and harmony, three things vital to man's well-being, and which man, in his mass-produced exile, can never obtain. Nowhere has this difference been more forcefully presented than in the words with which the delegates to the International Missionary Council at Tambaram in 1938 made their "Call to the Church."[3]

Second, the Christian Church transcends mass society simply because it transcends any society, because it is a "colony of heaven."[4] Because it knows that neither its ultimate fate nor its ultimate glory will be found in this life, it therefore, as the old negress said, "wears de world like a loose robe," and because it does that it alone can use the world and secular things as they were meant to be used, making them means

[1] The parish will always remain, however, the unit of healthy church life, just because it is an "association of place"; all associations of place are finer training-grounds for personality than associations based upon similarity of calling or interests. On any long-term social policy, the Church must retain the parish, in some form or another, as the unit of its life and work. Here we are suggesting action for what may be only a temporary social sickness.

[2] The Church is described as "voluntary" only as denoting its place in a sociological category. Theologically, of course, it is anything but voluntary; it can also easily be argued that the Church is necessary if there is to be a healthy secular life based upon strong natural foundations.

[3] "The World Mission of the Church," *I.M.C. Report*, pp. 18-20. The passage is too long to quote here.

[4] Phil. iii, 20 in Moffatt.

and never ends. Our Christian belief in heaven is far from being an outmoded pietistic affair; of all our convictions it is one which is most relevant to the urgent needs of society in our time. For men will only be delivered from the bondage of things when they know that they are children of God with an eternal destiny and that the things and affairs which haunt them now are not final and never can be. It is vital for our true happiness on this earth that we know beyond doubt that in heaven, and not in any earthly New Jerusalem, is our glory and our hope.

This leads us to the third point in which the Church is sociologically significant. It is the voluntary association which more than any other is concerned to give man that moral autonomy and freedom which is his very deep need. We have spoken already of a morality of pride which has been opposed to the Christian morality of penitence. This morality of pride makes even virtue the vehicle of man's sin.[1] The tragedy of fallen man is that it is his virtue, just as much as his sinfulness, which is the occasion of his moral and spiritual bondage.[2] This morality of pride has always been a part of fallen man's inheritance, but it is especially so in mass society. For in that society man is being identified with the state, and for the state (and its belongings) no self-criticism is possible.

But self-criticism is the condition of any kind of growth of personal moral qualities, and this is secured by what has been described as a morality of (or based upon) penitence. The social significance of a penitent Church is that it is applying self-criticism to the deepest levels of moral action; it is restoring to society the possibility of free, spontaneous and yet ordered moral growth.[3]

For in penitence I see what I really am; in it my conscious motives stand clearly revealed together with my deep but so far unavailing desires for something better. This alone would produce a sense of helplessness and despair were it not that, as a penitent, I become aware of transcendent holiness and love in a relationship of trust towards myself. It is this relationship, in which I realize that I am loved and trusted, not for what I have achieved but for what I am, that makes real growth possible. The Church is (or should be) the chief and outstanding voluntary association within which moral autonomy and moral growth become actualized possibilities. It is *par excellence* the community of free men.

The fourth and final consideration is that everything in the long run depends upon the degree to which the whole Church of Christ, and every individual and congregation in it, bear convincing testimony to the Gospel which the Church proclaims. It was not for nothing that

[1] *Cp.* Niebuhr's *Gifford Lectures*, vol. I, p. 212.

[2] *Cp.* the sad case of Little Jack Horner, which is matched over and over again in situations and persons in real life. Or, politically, consider the Righteous Nation with its Righteous Cause.

[3] For an illustration of this we need look no farther than the Methodist Revival and its social effects (*cp.* Warner, *Wesleyan Movement in the Industrial Revolution*). Or, within the C. of E., see the great extension of practical philanthropy which came direct from the Evangelical Revival, with its emphasis on man as a sinner and his need of a personal Saviour.

one of our Church leaders of a generation ago was compelled to the remark that "Christ attracts while the Church repels." It is a sobering thought that had the Church been more genuinely human, in the true theological use of the term, as Christ was genuinely human, we should not have had to spend so much time now combating mere humanism. For humanism, at least in its popular form, is an attempt, wrong-headed but sincere, on the part of man to secure that significance for himself which, according to the Christian gospel, is his right. It is a true instinct of the average man that makes him assert, though he may know little enough about Christian theology and still less about ecclesiastical polity, that Jesus Christ was concerned with the daily lives and hopes and fears of men to an extent to which His Church today is not. "There is only one influence that converts, and that is the example of a life which is shot through and through with the glory and strength of the Spirit of Christ. The main task of the Church is to prove that it is itself as honest, as straightforward and as charitable as was the life of its Founder."[1] Neither the best and most flexible adaptation to social environment, nor the most profound theological insights, will secure God's purpose for His Church in this generation, or in any generation, unless we show in and amongst ourselves a life which is recognizably afire with the sort of love and concern for men which Jesus would have shown.

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Moses in the Typology of St Paul

St Paul's doctrine of types is a part of his theology which has scarcely yet been taken seriously by any scholar since the middle of the last century, in spite of the contemporary revival of Biblical theology. But if we are to witness and to encourage such a revival we must ultimately make up our minds about the attitude of the writers of the N.T. to the writings of the O.T. Are we to dismiss their manner of dealing with the O.T. as not worth taking seriously, as the last generation tended to do, or is there something more to be said for it than that? A brief survey of the part played by Moses in the typology of St Paul may help to clear a small part of the ground covered by this whole subject.

Moses as a type in the thought of St Paul plays a double rôle, standing both for Christ Himself and also for the Law and the "ministration of death"; and yet these two apparently contrasted rôles cannot ultimately be kept separate, but form two complementary aspects of St Paul's attitude to the Law and the O.T. revelation. In 1 Cor. x, 1-4 we find the startling claim: "For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all baptized into Moses [reading R.V. marg.] in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and that rock was Christ." Here Paul seems to see the cloud and the sea of Exodus as a type of Christian baptism, with Moses

[1] H. R. L. Sheppard, *Impatience of a Parson*, pp. 114-5.

(*into* whom, not by whom, they were baptized) as a type of Christ. Similarly the manna in the wilderness and the water miraculously produced from the rock were apparently types of the two elements in the Christian Eucharist. But here Moses is no longer directly a type of Christ, but—if anything—a minister of a type, since St Paul identifies the rock with Christ. We are strongly reminded of the passage in Hebrews (xi, 26) where Moses is said to have refused to be called Pharaoh's son, "accounting the reproach of Christ greater riches than the treasures of Egypt." And we wonder whether in v. 9 of this tenth chapter of 1 Corinthians the words "Neither let us tempt the Lord, as some of them tempted," do not after all refer to Christ, not to God the Father (even though we do not read "tempt Christ" with some early authorities). Clearly Paul, as well as the author of Hebrews, thought of Christ as in some sense present to the people of Israel in the wilderness, and of Moses as His type or His agent or minister. 2 Timothy iii, 8 gives us a faint echo of this idea.

Analogous to this typical function of Moses is his rôle as set out in some passages in the tenth chapter of Romans. Paul first tells what "Moses writeth" about the righteousness which is of the Law, and then goes on: "but the righteousness which is of faith saith this"—*i.e.*, through the lips of Moses; and then follows a quotation of Deuteronomy xxx, 12-14: "Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down), or Who shall descend into the abyss? (that is, to bring Christ up from the dead). But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith which we preach" (vv. 6-8). Paul clearly thinks of Moses as speaking about the word of faith in Christ, as in some sense a "minister of the word." Later on in the same chapter he discusses the question of whether Israel had an opportunity of believing in Christ. First he establishes (v. 17) that "belief cometh of hearing and hearing by the word of Christ," and then states that Israel certainly had an opportunity of believing in Christ, citing Deuteronomy xxxii, 21: "First Moses saith, I will provoke you to jealousy with that which is no nation," etc. (v. 19). This conclusion is borne out by the words of 2 Corinthians iii, 15-16, "But unto this day whenever Moses is read, a veil lieth upon their heart. But whensoever it shall turn to the Lord the veil is taken away." Here not only does Paul imply that when Moses is rightly understood he reveals Christ, but also seems to take him as a type of the Christian believer who "turns to the Lord" as Moses "turned to the Lord" to behold His glory in the tabernacle.

But it is highly significant that these words, and also those cited above from Romans x, 6-8, come in close juxtaposition to passages where Moses plays his second typical rôle. In the tenth chapter of Romans the passage already referred to concerning the righteousness of faith is immediately preceded (v. 5) by one which describes Moses as setting forth the righteousness of the Law (Lev. xviii, 5), an activity corresponding to his preaching the righteousness of faith. Similarly, though we have already found Moses in the third chapter of 2 Corinthians representing the Christian believer and as one who reveals Christ, yet the same chapter contains the classical passage which describes Moses

as a type of Law and "the ministration of death." Here vv. 6, 7, 9 and 11 call Moses a minister of "the letter" which "killeth," of "the ministration of death, written and engraven on stones," of "the glory" which was "passing away," of "the ministration of condemnation," and of "that which passeth away." Moses is obviously in St Paul's thought a type at one and the same time of Christ Himself and a minister of the word of Christ, and also a type of the Law and a minister of that death which was necessitated and accentuated by the Law. In the fifteenth verse of the same chapter ("whensoever Moses is read") we find Moses again taken as representative of the Law as a whole (compare Romans v, 14, "Nevertheless death reigned from Adam until Moses"; indeed, throughout the N.T. the name Moses stands for the Law). The contrast of Moses as typical of death and that which was passing away with the new dispensation begun in Christ is reproduced in many references to Moses in the Epistle to the Hebrews (*e.g.*, ix, 19, 23; x, 28; xii, 21). This epistle, too, introduces a slightly different conception of Moses as typifying the servant of God in contrast with Christ who is His Son (iii, 1-6). But if we realize that to St Paul Moses stood for the Law—almost *was* the Law—we shall find a very similar thought in Galatians iii, 23-iv, 7, "The law hath been our tutor to bring us unto Christ. . . . But when the fulness of the time came, God sent forth his son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons."

This double rôle which Moses plays in the typology of St Paul is characteristic of his whole attitude to the Law and indeed to the O.T. revelation generally. We find Adam playing a similar double part in his thought, both as representing the Primal Sin and also as the type of "the last Adam," the "life-giving spirit." Thus for Paul the Law was at once something involving death and unable to redeem, passing away and superseded by Christ, and yet at the same time "just and holy and good," "a tutor to Christ," foreshadowing and pointing on to Christ, not superseded but fulfilled by Christ. To St Paul Law clearly does not cease with Christ; it is transformed, made new, in Him. In the ninth chapter of 1 Corinthians he describes himself as "not being without law to God, but under law to Christ" (v. 21). The Law disappears only because it fails to redeem as Christ can redeem; it remains only because it finds its fulfilment in Christ.

It only remains to suggest that this double aspect of the Law in Pauline thought may help to solve one of the most difficult points with which the Synoptic gospels present us—namely, how to reconcile the apparently contradictory statements about the Law attributed to our Lord in them. This contradiction appears at its starkest in Luke, chap. xvi, where two verses apparently in almost direct contradiction to each other have been placed consecutively by the evangelist or one of his predecessors: "The law and the prophets were until John: from that time the gospel of the kingdom is preached, and every man entereth violently into it" (v. 16), and, "But it is easier for heaven and earth to pass away than for one tittle of the law to fall" (v. 17).[1] The

[1] See my article on this passage in the *Expository Times* for May, 1944.

contrast is not so pointed in Matthew, because the two sayings are placed in different contexts. But the statements are nevertheless in his version even more emphatic, because to the first he adds, "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist, yet he that is but little in the kingdom of heaven is greater than he" (Matt. xi, 11); and to the second statement he adds, "Think not that I came to destroy the law and the prophets: I came not to destroy, but to fulfil" (Matt. v, 17). This apparent contradiction or paradox is to some extent relieved if we assume that behind the Synoptic gospels' attitude to the Law lay the same conception of the Law's double rôle in relation to Christ; it is a dispensation, that is to say, to be superseded by the coming of the true Redeemer (and therefore needing an entirely new order to take its place after the last of its great servants, John the Baptist, had played his part), and at the same time pointing on to and fulfilled by Jesus Christ (and therefore in this sense not to pass away sooner than heaven and earth).

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Hymns Objective and Subjective

A WELL-KNOWN writer was quoted lately in the Church papers as complaining of the undue preponderance of subjective hymns in our worship: "The distinction between subjective and objective hymns is a most important one. In the former we are concerned primarily with ourselves, usually with 'myself.' In the latter we are concerned primarily with God. Probably ninety per cent. of our hymns are subjective."

Such statements are continually being made and the other side is allowed to go by default. I propose briefly to inquire what are the facts, and then to ask what justification there is for the judgment so often passed.

Certain sections of hymnbooks bear a clearly defined character. Christmas hymns are narrative or objective; Easter are objective; Evening subjective. The subjectivity of Evening hymns is an easy target for critics. Protection from the dangers of darkness is a fitting subject for petition on the lips of a nervous child, but unreal on those of an adult. That, I suppose, was the idea, but in five years of war the terror by night which colours Compline returned and the sentiment of, for example, "O Jesu, keep me in Thy sight, And guard me through the coming night" exactly fitted our needs. No more than the disciples should we shrink from crying "Save, Lord, we perish—but for Thee."

The criterion we desire is best found in the General Section of a hymnbook. I have therefore taken the numbers 160 to 308 in *Hymns Ancient and Modern* and compared them with *The English Hymnal*, with this result. Out of 149, 40 are omitted by *E.H.*, leaving 109 common to the two books. Of these I reckon 30 as clearly objective, 54 subjective, and 25 remain unclassified. Probably the number of good objective hymns is lamentably low, but that is for the writers to remedy, not the editors and compilers of books. (We must remember how frequently commissioned hymns prove failures.) A good many hymns are mixed. For example, one about heaven may take us out of our-

selves but be subjective in that it depicts *our* blessedness in the world to come. One about the Church may be objective in so far as it deals with the Bride of Christ, subjective in describing our actions and feelings as members of the Church.

To give examples of the hymns I have been unable to classify:

1. *Paraphrases of Psalms.* "O God, our help in ages past" (Ps. xc).

2. *Prayer.* "Guide me, O Thou great Redeemer"; "Saviour, when in dust to Thee"; "Thy Kingdom come, O Lord"; "Three in One and One in Three."

3. *Didactic and descriptive.* "Blessed are the pure in heart"; "Fierce raged the tempest o'er the deep"; "Gracious Spirit, Holy Ghost" (paraphrase of 1 Cor. xiii); "Let saints on earth in concert sing"; "O love, how deep, how broad, how high"; "Songs of praise the angels sang"; "There is a book, who runs may read"; "We saw Thee not when Thou didst come."

4. *General or mixed.* "Jerusalem on high"; "Jesu, the very thought of Thee"; "The Church's one foundation."

Let us now consider the obviously subjective hymns, some of which we can classify as follows:

1. *Prayers expressing the needs of the soul.* "Jesu, grant me this, I pray"; "Jesu, lover of my soul"; "Lead, kindly light"; "Lord, teach us how to pray aright"; "Rock of ages, cleft for me."

2. *The dialogue of the soul with God.* "Hark, my soul, it is the Lord."

3. *Meditations, etc., based on Scripture.* "Christian, seek not yet repose" (Eph. vi); "For ever with the Lord" (2 Cor. v); "Nearer, my God, to Thee" (Gen. xxviii); "O Jesu, Thou art standing" (Rev. iii, 20); "The King of love my Shepherd is" (Ps. xxiii, interpreted by John x).

4. *Christian Warfare and Pilgrimage.* "Soldiers of Christ, arise"; "Oft in danger, oft in woe."

5. *Paraphrases of Psalms.* "As pants the hart for cooling streams" (xlii); "Have mercy, Lord, on me" (li); "Pleasant are Thy courts above" (lxxxiv); "Through all the changing scenes of life" (xxxiv).

It will have been noticed that the writers on the black list include such men as William Cowper, J. Montgomery, J. Newton, J. H. Newman, and Charles Wesley.

Few critics explain exactly why it is wrong, or at least regrettable, to sing subjective hymns. But probably they would say, first, that we come to church to give, not to get—surely a very Pelagian sentiment, implying that what we do is more important than what God does; secondly, that the devotional aspirations we are invited to sing are unreal. So they are, but at least they teach us what God's people may and should feel. And the same objection applies to hymns expressing worship—we learn to worship by using them, we do not use the words in the first instance in order to express our actual feelings. The presupposition of all prayer and praise is the "I—Thou" relationship. We can never get away from our selves; we sing "Holy, holy, holy," but it is *we* who are singing.

I do not maintain that there are no dangers in subjective hymns and that censorship is unnecessary, but I am sure it is a complete fallacy that the emotions should be excluded from our worship. For most

people the Prayer Book services provide all the objectivity that is good for them; the sermon *and the hymns* give the necessary balance. Do we want to go back to Anglican worship of the eighteenth century, before Charles Wesley and his contemporaries started the great English hymn tradition? Our model should be the Psalms, which so wonderfully meet every need of the soul. It was fashionable to deny this and to claim that the "I" of the Psalms is always corporate, expressing the soul of the community. The ancient Israelite must have been very unlike other human beings if he could sing of "I" and "me" without thinking of himself! But it is now recognized that many of the Psalms are by origin private liturgies, used at the sanctuaries when worshippers came to give thanks for recovery from sickness or to humble themselves in adversity, and though taken into the hymnbook of the Temple were used for individual needs on many appropriate occasions.

Finally, if any further argument is needed, the Greek word which we transliterate "hymn" is used twice in the New Testament: Ephesians v, 19, "speaking one to another in psalms and hymns and spiritual songs," and the parallel passage Colossians iii, 16, "teaching and admonishing one another with psalms and hymns and spiritual songs." Without discussing what difference, if any, there is between "hymns" and "songs," let us note that (*a*) there is no mention of worship, (*b*) the hymns are to be spoken by the Christians *to themselves*, (*c*) in the other version the hymns take the form of teaching and admonition. A hymn like "Christian, seek not yet repose," sung by the congregation to one another and conveying teaching, seems to be an exact representative of the apostolic model.

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Parish Church Cathedrals

It is time that more thought was given in the Church specially to the function and constitution of parish church cathedrals in big cities. The Cathedral Commission failed to do this because none of its members had first-hand experience of them. Its recommendations and constitution-making tended to make them as far as it could imitations of the old. At the same time it allowed these comparatively small corporations to burden themselves with cumbrous and even fantastical constitutions—chapters, administrative chapters, cathedral councils, P.C.C., and more also—all falling over one another's feet. Consequently these new creations are in danger of losing their distinctive position as mother churches of big cities without gaining much distinction as cathedrals. I do not say this without consideration and experience, as I have twice been a residentiary canon in one of the few parish church cathedrals that have full-time canonries—over twelve years in all—and in my present diocese the cathedral is the old parish church of a great city.[1]

No gain in cathedral status would outweigh the loss of an old parish

[1] Since this article was written the Provost of Portsmouth has put down a notice in the Church Assembly asking for a commission to consider and report on the constitution of parish church cathedrals.

church's traditional position and influence as the mother church of a city, and a new-fangled provostship would be a poor exchange for the vicariate of a great town. As the Cathedral Commission left the matter there is a danger lest these impoverishing exchanges should gradually take place. They need not and they must not. But if they are not to happen, then the functions of these new cathedrals need to be thought out freshly and independently of the traditions of the ancient cathedrals on a collegiate foundation.

If the new cathedrals are to serve their combined purpose well there needs to be a definite departure from the collegiate tradition at three points.

1. *Worship and Teaching.*—While the liturgical order of services will be observed on a more modest scale on Sunday and weekdays than in the older cathedrals, it will be supplemented in several ways on account of the extended functions of the parish church cathedral.

(*a*) It has to retain the more intimate features of a parish church. Its regular worshippers should know themselves to be a close-knit worshipping community. Therefore a parish communion without a robed choir at 9 or 9.15 should be their family worship, and provision should be made for breakfast afterwards.

(*b*) It has, *pace* the Bishop of Oxford, to retain and foster a close association with the city. This requires that from time to time the midday service will be a civic service or a service for this or that group in the city's life, which will by no means be confined to Anglicans or even to those well accustomed to regular worship. An opportunity is lost if cathedral authorities are unwilling to adapt their use to such occasions. It may be possible to hold some of the more informal of these services in the afternoon, but many will have to be held, if at all, in the morning. If the daily office were said before the parish Communion so that the service at 11 a.m. could be variable in form—a choral eucharist at ordinations and on festivals, choral mattins at other times, and something more improvised on some national and civic occasions.

(*c*) It has to be a teaching and preaching centre in the city. In addition to choral evensong, when the choir might overflow a little, or continuing after it as suggested below, there should be a Sunday evening sermon with hymn and prayer after the pattern of the sermons in St Mary's, Oxford. The value of the carefully planned courses of addresses to generations of Oxford undergraduates has been great. The pulpit of the cathedral church in a great city should be used similarly.

If cathedrals are to be the teaching centres they should be, there must be more systematic teaching at other services. This is not compatible with the traditional preaching turns of honorary canons and constant deputations from societies. Moreover, people today are not ready to listen to a fairly full discussion of a theme if the sermon has been preceded by a service lasting the best part of an hour. Why should not the time of the sermon that follows choral mattins or evensong be announced and a short pause be made before the sermon to allow those who wish to come only for the sermon to enter—and others to leave, including the choirboys?

(*d*) On weekdays, provided a parish church cathedral is sufficiently staffed and has adequate buildings, there are no limits to its use in addition to the daily offices. Devotions for special groups, addresses, classes, music, drama as well as ample opportunity for individuals to seek help and instruction, and for private prayer. One of the most valuable ministries I know of used to be exercised by Canon T. W. Pym in Southwark Cathedral. He let it be known that he would be in the cathedral during the lunch hour to give such help as he could to any who came. He used to take some work or reading with him so that he did not appear to be looking for quarry. Gradually people began to come. In the end he was overburdened by the numbers of individuals who sought his help and direction. Not every priest has Pym's gift, though a good deal of his ability came through experience. I would that there were such a ministry available in every civic cathedral. In addition I should like to see a priest in the church and available at most hours of the day. If it became known that such help was to be found at a city's centre there would be many seeking it.[1]

2. *A Centre of Christian Action.*—Because a civic cathedral is the mother church closely linked with civic life it should for that reason also be the power house of united Christian thought and activity in the city. The vision which inspires the authorities of Coventry Cathedral is true to vital and hopeful facts in contemporary Christian life. Councils of Christian Churches and the several interdenominational societies need a sanctuary for prayer as well as a place for conference. Where in a big city can that more fittingly be than at its cathedral?

In a new cathedral or the extension of an old parish church, a chapel might be set apart for interdenominational uses without prejudice to questions of faith and order. And the cathedral itself can on occasion function as the mother church of all Christians in a city without interfering with the liturgical sequence. Vital principles of faith and order are not ignored if sometimes they are discreetly forgotten. In these days, when the temper and habit of English society are becoming secular and the big divide is not that which separates Christians, the English Church has nothing to lose by being generous in her hospitality in the same place in which she magnifies her liturgical inheritance.

3. *Government.*—The most marked departure from the old tradition should be that the canons residentiary should not have the duties of the canons in the older foundations. In new dioceses it is most desirable that there should be canonries that are full-time appointments, but they should be appointments for a limited term of years and for special duties of a teaching, preaching and pastoral kind, equally in diocese and in cathedral. The attempt to make Provost and canons a college after the old pattern should be definitely given up. In a big city, they cannot live round the church. There are good reasons why they should not. Their terms of residence should be defined in terms of residence within the diocese. They should, of course, have the use of an altar

[1] If a personal ministry of instruction and spiritual direction is to be exercised and if a cathedral is to be a place for private prayer, some restraint must be put on the perambulations of vergers and sightseers and on organ-practising.

and their preaching turns in the cathedral, and share with the Provost in its administration. They ought also to be able to use the cathedral with his consent in connexion with the work for which they have been appointed. But the cathedral's daily worship should be the responsibility of the Provost and his staff.

The Provost should inherit all the prerogatives and duties of the aforetime vicar. Final decisions in regard to the worship, both positive and negative, should be his—subject to the Ordinary. The Master of Music and other officers should be of his appointing and under his direction. There should be only one master and executive authority —the Provost.

With him there should be an administrative chapter which might also serve as the standing committee of the Council, consisting of Provost, Residentiary Canons, Lay Treasurers. The Council would be composed of these, together with honorary canons, and in equal parts members of the congregation and diocesan laity. It should hold the seals and be responsible for maintenance, finance, and for consultation in matters concerning the worship. I am inclined to think the Provost rather than the Bishop should be its chairman. In that case the Bishop should preside at the chapter of honorary canons, which would be a consultative and advisory body, more particularly on matters touching the relation of cathedral and diocese.

Unless there is a large parish and parochial activities and buildings, it would be better to dispense with a P.C.C. Any useful function it might serve could be served as well or better by a "parish meeting" attended by those who come to the parish eucharist.

Some such constitution would, I believe, be more elastic and more effective than the cumbrous constitutions which have been brought into existence. They would unite in the administration of the cathedral those who have most responsibility and knowledge, and give a Provost the executive freedom that the vicar used to have.

LESLIE SHEFFIELD.

BOOK REVIEWS

THE UNIVERSITY AND THE MODERN WORLD. By Arnold Nash. S.C.M. 12s. 6d.

This book supplies a carefully documented and generally convincing analysis of the way in which liberal individualism has shown itself increasingly bankrupt, in universities and the things pertaining to them, as in the field of politics and economics. The author devotes considerable space to the totalitarian alternatives, the systems of the Fascists and the Marxists in their impact upon university life, and shows clearly that they have only made a bad state of things much worse.

Finally, in a section which one would have liked to see elaborated more fully, he outlines his constructive conclusions; and, as far as they go, these are both admirable and unexceptionable. He pleads for "nothing less than the creation of a Christian *speculum mentis* which . . . avoids . . . (both) the liberal conception of the complete autonomy of each academic subject and . . . . totalitarian scholasticisms in which

facts have to be twisted into a dogmatic framework." ". . . One task of the university is to witness to the value of the independent and critical pursuit of truth as such and not to buttress the doctrines of political parties or religious bodies." He rejects, *e.g.*, Thomistic claims to finality, no less than Marxist or Fascist: ". . . of one fact we can be certain. It is that any intellectual synthesis which declines to believe that 'the Lord hath yet more light and truth to break forth from His Word' is intellectual idolatry."

". . . Theology should be restored to its rightful place as queen of the sciences in the original sense of the term 'science'. Such a restoration would begin with a thoroughgoing criticism of the self-sufficient outlook which has moulded the thinking of the modern world. The Nazis and the Communists are no more free from that domination than the bourgeois plutocracies; it is no better from the Christian perspective to worship race or class than idolatrously to elevate 'business is business' into an eternal principle."

Whereas the Marxists and the Nazis eagerly supply students with their ready-made and parti-coloured synthesis of biology, economics, psychology, philosophy, and the like, even the *need* for a genuinely Christian equivalent to this is not widely recognized, not even by theologians. The task of creating a Christian *speculum mentis* is, in fact, such as to demand the joint efforts of "a world-wide movement of Christian scholars," "a fellowship of lay theologians" that will include natural scientists, social scientists, historians, philosophers and literary critics; and the task will be fourfold:

> "1. To discover the answer not only to the question: 'How can we as individuals serve God in the university?' but also to the question: 'How can the liberal democratic university itself be a witness to the glory of God?'
>
> 2. To discover the meaning of Christian vocation for a man or woman who is a chemist, sociologist, historian, psychologist, mathematician and the like.
>
> 3. To apply Christian criteria in working out the presuppositions which are relevant to the study of individual academic subjects and to discover the place in a Christian *speculum mentis* of the knowledge given in such subjects.
>
> 4. To work towards an intellectual synthesis for the 20th century which, as an interpretation of human life and destiny, can be set over against the positivistic, the Marxist, the liberal humanitarian *Weltanschauungen* now current in the liberal democratic world. Such a *speculum mentis* will be dialectical between the poles of unity and freedom. Like Scholasticism it will derive its unity from its theological basis which will provide its presuppositions. But it will differ from Scholasticism in that the specifically theological sections of such a map will not determine the nature and character of the 'non-theological' sections. God, not theology or any other system, is sovereign."

Indeed, may not the essential issue be said to lie between a specious but empty individualism and—not collectivism of any kind, but—a

whole order of thought and society which shall be in principle *personalist?* If the narrow, selfish careerism characteristic of individualism is to be transformed into personal vocation and life-mission, there must be the beginnings—within, but perhaps not *only* within, the universities—of a personalist order *of society*, as well as of thought. It is fear, as much as anything—not unreasonable fear of the Waste Land and the human jungle—that makes careerists; and the remedy against it, to be effective, must include staunch, practical fellowship and adequate financial provision for personal vocations and missions of every kind. How to obtain such funds, and how to administer them wisely, these are tough practical problems; but they will have somehow to be mastered if there is to be much hope of establishing a personalist order of society and thereby escaping this or that form of collectivist unfreedom. And I submit that the responsibility for mastering it rests mainly with universities, (1) because on its administrative side the problem involves testing individual qualifications as well as motives and outlook, and (2) because it is high time that universities learnt to stand out positively and corporately as the champions of spiritual and cultural values in the interests of a personalist order of society. That in the vast and complicated network of modern society the *material* interests of the average individual need to be safeguarded by the State, acting on behalf of the community, has come to be recognized, slowly and grudgingly at first, but now in recent years rapidly and sweepingly. But surely our spiritual and cultural interests are at least as much in jeopardy as our bodily needs are from the rough-and-tumble of life? And yet here we cannot look to the State for much direct help, or we only do so at our peril. Champions are sorely needed, champions that the State can back liberally and which it can trust to act disinterestedly. The Churches are divided and have their shibboleths; besides, they are too unspecialized to deal effectively with the many varieties of personal vocation on which the hope for the future so largely depends. It is universities that must learn to play this part as patrons and protectors of many arts and skilled activities, for which industrialism as such has little or no place, and which are in need of subsidy.

I must say, parenthetically, that the author's syntax is often a bit clumsy and involved. Nevertheless the book is one that can most definitely be recommended, although it stops short of indicating how its conclusions are to be worked out.

H. S. Buss.

Hawarden.

Order and Disorder: A Study of Mediæval Principles. By Sir Henry Slesser. Hutchinson. 15s.

This is a difficult book to read and it is equally difficult to review. The distinguished author has made a close and detailed study of Scholastic Philosophy, including the neo-Thomists, and he does not hesitate at times to correct specialists in their own field. He makes no concession to his readers' ignorance, presupposing in them a knowledge of something more than the outlines of medieval thought and medieval history.

The aim of the book is to study what Sir Henry calls "the principles of mediæval society" in the age of "order," that brief period in which, to our eyes, at this distance of time, we see an appearance of order and unity, in politics, economics, philosophy and theology. But even when St Thomas was saying his last word, Europe was in process of violent change and the unity of Christendom had already begun to dissolve. This change was, so it appears to us in the perspective of history, accelerated in the fourteenth and in the succeeding centuries. This is the "Disorder" into which the "Order" of the twelfth and thirteenth centuries had passed, and it culminates in our own age of unparalleled confusion.

After an acute examination of the Scholastic Philosophy in relation to the problems of God and Creation, Nature and Man, Sir Henry points out that "whatever may be the differences of the Scholastics, it becomes evident, when their various dissertations are studied, that in essentials they are in agreement—far more so than are the philosophers of our own time. One and all they regard man's journey in this world as one towards God." With all his respect for St Thomas, Sir Henry appears, on the whole, to be pleased to turn from his "extreme intellectualism" to Scotus, whose insistence on "the freedom and spontaneity" of man's will—"to him the person and the will are basic"—and whose other characteristics in which his emphasis is not quite the same as that of the Angelic Doctor, seem to make his system at once more congruous with Christian doctrine and more capable of reconciliation with some tendencies in modern philosophy.

In William of Ockham Sir Henry sees a complete abandonment of the attempt to associate faith and reason. The disintegration of Scholasticism had begun. "Faith without reason" is followed by "Reason without faith"; in a welter of confusion the modern mind is born. There is no longer an Order, but an ever more complicated and portentous Disorder.

What is the remedy, if, indeed, there is one? Sir Henry returns at the last to Augustine's *City of God*, a book which, as he points out, has been much misunderstood. In Augustine's view there is an irreconcilable dualism between the things of God and the things of the city of this world. "His meaning is terribly clear and constitutes a problem for Christians which has never been faced. How far are our institutions and habits of life compatible with the will of God as expressed by Christ? Never since the days of Augustine has any believing Christian been easy in his soul on the matter. Maybe the only way out is a reliance on God's mercy."

F. J. E. Raby.

Hawarden.

The Pre-Mundane Fall. By Peter Green. Mowbray. 1s. 6d.

Readers of Evelyn Underhill's *Letters* will remember her confession of sympathy with the listener who replied to every argument on the love of God by the simple question, "What about cancer in fish?" We may well be grateful to Canon Green, a pioneer of recent English thinking on this subject, for recalling us to elements in the problem of

evil other than the Fall of Man, with which the Church is primarily concerned. Starting from the postulate of a resemblance (not an identity) between Divine and Human Nature, the author propounds the theory that Human Nature was created a unity of many centres of knowledge, will, and affection in such a way that the whole Nature was in each person, as the whole Nature of the Godhead is in each Person of the Trinity, yet "neither confounding the Persons nor dividing the Substance." The creation of such a Human Nature would (it is said) involve the creation of the universe, which is thus the expression of a single spirit. This World-Soul is not God Himself (pantheism) but "that one single created spirit of which man is the last and highest manifestation." The pre-mundane Fall was a shattering of this unity by the free-will of the individual, the effect of which was to transform the universe at all levels from "the organism of a united spirit" into a chaos. (Why this should ever have happened is said to be an illegitimate question, since an act of human will is an ultimate cause.) Nor would there be any possibility of the fragments coming together again unless God the Holy Ghost had created a new Human Nature, which, created ἀπὸ καταβολῆς κόσμου (Rev. xiii, 8), might serve as a new centre of unity. The assumption of this new Human Nature by God the Son Himself both renders a second Fall impossible and opens the way for the fulfilment of all that is implied in the doctrine of *Christus Consummator*. Prudently at this point the author bids the reader defer judgment on this highly speculative theory "until he sees how many facts of experience it harmonizes and how many difficulties it meets." His advice should be followed, for the final chapter is remarkably persuasive and should be carefully weighed. But whether the Church, with her necessary preoccupation with the salvation of man, will accept, as the writer twice so confidently asserts that she will, any doctrine of the Pre-Mundane Fall as more than an eminently reasonable opinion, is another matter.

G. E. P. Cox.

Haigh.

Light of Christ. By Evelyn Underhill. Longmans. 5s.

All Ye that Pass By. By W. Bernard Dyer, O.S.C. Burns Oates and Washbourne. 2s. 6d.

But—Suppose He was Right. By Max Warren. Marshall, Morgan and Scott. 2s.

Light of Christ contains seven addresses given in retreat by Evelyn Underhill, who leads the retreatants in imagination round to seven great windows of a cathedral. These windows depict the life of Christ in the Gospels and so refract for us the dazzling white light of the Eternal God. "Eternity and Reality given to us in human terms" (p. 28) is how she puts it. In passing she gives much discerning advice about living the Christian life in the world rather in the spirit of her own teacher, Baron von Hügel. Her book abounds with striking epigrams: these will do good if they provoke us to think, as presumably they are intended to do, because hardly more than half the truth can

ever go into an epigram: but equally they can do harm if they are unanalysed and passed on admiringly from one to another, as sometimes happens, like the pieces on a chess-board of spiritual direction. Together with these addresses are a useful paper on "The need of retreat," by Evelyn Underhill, and also a pleasing memoir of her by her friend Lucy Menzies.

All Ye that Pass By is a series of addresses on the Seven Sorrows of St Mary. All but one begin from an incident recorded in the Gospels, though their general tone is hardly in accordance with Holy Scripture.

But—Suppose He was Right, by the General Secretary of the Church Missionary Society, started from discussions in the 6.41 a.m. from Cambridge on its way up to Liverpool Street. The argument opened, as it often does in the train, like this—"God's almighty, isn't He? Well, then, why doesn't He do something about it and put the world right?" To answer this question Dr Warren took his companions back to the New Testament, to the truths behind the life and work of the Incarnate Son of God, for those are also the principles on which God governs the universe. To some this may not be the obvious answer, but it is a legitimate and an admirable answer: for, as Dr Hodgson in his *Doctrine of the Trinity* has written of the sequence of crucial happenings in the New Testament: "The Christian faith maintains that a certain sequence of events in the history of this world is the *key-feature* [italics mine] in the light of which everything in heaven and earth is to be understood" (p. 21). Dr Warren's book is slightly marred by a few pieces of arbitrary exegesis, as for example on p. 12, where he writes of St Mark i, 15: "He said 'the kingdom of God is at hand'—in other words, 'Life's true meaning is about to be demonstrated'." His chapters are enlivened by telling anecdotes from at home and abroad about what happens when life is again lived in the spirit of the New Testament. This is indeed the kind of Christian propaganda we need today, one that has "passed from a defensive apologetic attitude to one of adventure and determination" (p. vii).

S. M. Gibbard, S.S.J.E.

The Loom of God. An introduction to the dogmatic study of the Bible. By R. P. C. Hanson and B. Harvey. A.P.C.K., Dublin. 3s. 6d.

This is a popular exposition of the theological treatment of the Bible, mainly of the Old Testament with its fulfilment in the New, based on the conviction that the Bible is the unique record of the revelation of God to man and that the assumptions and methods of modern criticism of the Bible are legitimate. It is in two parts, one dealing with the "forms" which are the threads in the underside of the tapestry, and the other with the "themes" which are the patterns making up the whole. The book will be of real service to many who need guidance as to the perspective in which the Bible is to be read, especially if they are willing to take the trouble to look up the references. The exposition is very readable, and at its best it is excellent; but some parts suffer because the real difficulties have not been faced. What is the relation

of the truth of the revelation of God in Jesus Christ to the propositions of the Bible, its themes and the events which determine them? (Some answer to this is given, but hardly a definitive one.) How much of the rigour of literary and historical criticism is relevant to theological study, and, more particularly, *in what form* is it relevant? What does the theologian do with Exodus so as not to lose the witness of faith in non-committal technicalities and yet not accept pseudo-history as genuine nor be indifferent to the dating of documents? How does the theologian expound Matthew as a witness to the Gospel, using only so much of the treatment of the Synoptic problem and of form-criticism as is necessary for that purpose? A lot more probing of the underlying issues needs to be done before we can have a satisfactory "introduction to the dogmatic study of the Bible." But this book, with all its limitations, will be a help to many and should be commended.

BRADFORD. H. CUNLIFFE-JONES.

A PREFACE TO PRAYER. By Gerald Heard. Cassell. 7s. 6d.

In this book Mr Heard shows more clearly than in his previous booklet, *Training for the Life of the Spirit*, where he stands, and that his doctrine of prayer is not Christian. He prefers "the Mahayana doctrine of the *Buddhisatva*" to the Christian doctrine of atonement and redemption (p. 112). He regards the higher activities of prayer not as being primarily due to the act of God, but as arising from "a highly evolved consciousness . . . seeking to continue consciously the evolution of its consciousness, to enlarge its will and mind to accord with the will and mind of the All" (p. 27).

He describes the way of prayer as "a path whereby we may continue evolution . . . and finally be brought where, after the effort of training, we may become elements which carry on the deliverance of the whole life process" (p. 185). He advocates Quietism, "the final term of contemplation" (p. 123), and defends Molinos. It must be said to his credit that he realizes the danger of inertia. However, he does not seem to appreciate the grim natural fact that very few can pass through the void of self-emptying to the knowledge and practice of the creative oneness which he sets as the goal of natural prayer; nor to recognize that state as distinct both in character and fruition from anything that can be called Christian contemplation. His failure to do so does not help the serious student of mysticism, and may lead the uninstructed into dangers which are not only spiritual but also mental.

To follow the negative way safely requires more guidance than a book like this provides. The Christian Church, as Mr Heard admits, has always condemned this humanist contemplation, and the great Christian mystics, such as John of Ruysbroeck, have sternly criticized it, not only for its dangers, but even more for its denial of grace and of the Divine Personality.

The problem of the non-Christian mystic is a real one, and those who desire to explore the subject should refer to Professor Maritain's chapter on "The Natural Mystical Experience and the Void" in *Redeeming the Time*. He allows that the humanist mysticism of the

intellectual and rational type, such as that postulated by Mr Heard, may reach an experimental knowledge of the existence of the soul, and because the soul exists in and for God this may lead to a certain perception of the divine absolute. Ruysbroeck says much the same: "in the highest part into which they have entered, they feel nothing but the simplicity of their own proper being, depending upon the Being of God" (*Book of Supreme Truth*, C. iv).

To the Christian the void, if ever experienced, is only a condition, and never the end, of contemplation. The end is to do the will of God, strengthened by the sacramental life, led by the Holy Spirit in the activity of love, dying to self to live for God in the intimate personal union of the redeemed creature dependent upon and living by the life of the Divine and Personal Saviour.

GILBERT SHAW.

LONDON.

SEX ENLIGHTENMENT AND THE CATHOLIC. By J. Leycester King, S.J. 6s.

Many Christians are aware of the widespread chaos traceable to abuse of the sex instinct. When the author of this book says in the introduction that he was compelled to write out of a sense of urgency, our hopes rise. Particularly for the enlightenment of children he gives sound advice. "When parents blush and stammer when asked questions about sex, the child feels the whole thing is different and doesn't follow the ordinary rules. This is even more the case if the inquisitive child is rebuked, hushed down, or told not to be 'rude'." "The information should be inserted little by little throughout almost the whole of the child's intelligent life . . . and sex knowledge will be taken for granted in a very matter-of-fact way with the minimum injection of emotional content."

The main text of the book is an elaboration of the words of Pope Pius XI in the Encyclical *Divini Illius Magistri*, warning against "those who with dangerous assurance, falsely and under an ugly term, propagate a so-called sex-education, falsely imagining they forearm youths by means purely natural . . . If in this extremely delicate matter, if all things considered some private instruction is found necessary and opportune from those who hold from God the commission to teach and have the grace of state, every precaution must be taken." Fr King's message seems to be that parents are the right people to instruct the young in sex matters: that they very often fail entirely to do so, but we must be very cautious, in case we commit some error in making up this lack. Unfortunately his sense of urgency does not seem to be engendered by the fact that, while the Church and parents are giving little help to young adults, the Ministry of Education is taking the matter of sex instruction seriously.

That a purely humanistic approach to the problem of sex is inadequate the author stresses, and we agree. He talks of a positive attitude —the inculcation and love of purity. But Fr King is not positive enough. His instruction tends to be moralistic, and even idealistic. "In our dealings with youth we must constantly offer the best, the highest, the most noble motives and ideals." God created our bodies,

gave us the sex instinct, and hallowed our lives by the Incarnation. In this age of upheaval, when everything is insecure—most of all the family framework—when sex is exploited at every turn to make a film, a song, a patent medicine sell, there are many eager for advice and support. A legalistic assessment of sex virtues and vices is totally inadequate to meet the situation. Only the preaching of the Gospel of redemption—it would not fall on deaf ears—will bring forth the fruits we desire.

Can the Church of England produce a similar book, as unsentimental, as scholarly, but more theological, or will she pass by on the other side?

MARGARET WOODCOCK.

LIVERPOOL.

THE CHRISTIAN CHURCHES AND INTERNATIONAL PEACE. By the Archbishop of York. S.C.M. Press. 1s.

CHRISTIANITY AND DEMOCRACY. By Jacques Maritain. Geoffrey Bles; The Centenary Press. 5s.

Here are two tracts for the times by eminent Christians on the dominant problem of peace, which are well within the compass of the general reader.

The problem of peace, argues Dr Garbett, springs from the fact of sin as a terrible reality in this imperfect world. While the sins of hatred, anger, greed and jealousy flourish, the possibility of war remains. For the root cause of modern war is that these sins aggregate in the limitless claims of sovereign states, which, supported by the idolatrous enthusiasm of their peoples, "roam like antediluvian monsters," seeking to devour. Evil becomes their good; and there is a cleavage in the human race between their peoples and those who accept a common moral standard. Against their demoniac course papal influence has proved impotent; while appeals from other peace-loving Churches and peoples are fruitless, or, when tinged with national and domestic self-centredness and with optimistic delusions and sentimentalism springing from ignorance of the facts, positively dangerous. Force is required. And the Christian Churches must offer their uncompromising hostility to claims of absolute sovereignty, and encourage and support proposals for its restraint. The only true foundations of a world at peace are order, justice and law; and for their establishment a truly ecumenical movement is essential.

Jacques Maritain, writing with characteristic sincerity and with moving eloquence, endorses, with penetrating analysis, the broad outlines of the Archbishop's Burge Memorial Lecture. In this present crisis of civilisation, in which we see the "liquidation" of the modern world and its false humanism, he calls us to an heroic humanism inspired and impelled by the Christian Gospel: to the "terrible" yet reasonable and "holy" hope of the emergence, in the Providence of God, of universal community, of "a world of free men imbued in its secular substance by a genuine and living Christianity." Such a hope is a spiritual weapon against evil, a dynamic agent of transformation which alone can open the path to the conquest of freedom. This hope expresses the most inalienable convictions of human nature. It

springs from faith in the resources and the vocation of the man of common humanity engaged in the "anonymous work of life," in which he shares in common human tasks, and, at the same time, in "the living patrimony of the common gifts and the common promises made to God's creature" (p. 32). It gives rise to a democratic impulse which may be seen bursting forth in history as a temporal manifestation of the Gospel. Thus, democracy, in its essence, is "evangelical": its motive is love. But it cannot survive without the spiritual potential of living Christianity. Hence, the failure of modern democracies to realize democracy is due to a lurking atheism which has led to a fatal inner contradiction between the Christian principle and its derivative the democratic principle. Man has transgressed against natural law and the law of God. Cæsar has demanded and too often enforced the complete subjugation of the children of God. But no quarter can be given between the evangelical law of Christ and the "law" of anti-Christ. We are therefore called, even in the midst of battle, to an heroic renewal, springing from a deliberate will to hope and grounded in faith in the redeeming God, which has for its objective an emerging way of universal love.

The realistic convictions of these two writers deserve wide attention from men of good-will.

NUTHURST. GEORGE GIBSON.

CORRESPONDENCE

"SUNDAY MORNING SERVICE"

To the Editor of THEOLOGY.

SIR,

Many country priests with two or three churches, with six or seven services each Sunday and without help, will welcome X's scheme of Sunday morning worship. Permission for a similar scheme is already contained in the third of the "General Directions for Publick Worship" at the beginning of the Irish Prayer Book. "If Morning Prayer, the Litany, and the Order for the Administration of Holy Communion are used in conjunction, the Minister after Te Deum Laudamus may proceed to the Litany, first saying, *Let us pray.*" While I dislike any tampering with the Prayer Book and hope that the old order will continue in cathedrals, I am fully aware that the situation has changed since the days of Andrewes, Cosin and Taylor and that the modern congregation will not endure the full Prayer Book scheme of Sunday morning worship. X's scheme is certainly preferable to (*a*) the banishment of Morning Prayer and (*b*) the custom prevailing in many "Evangelical" and "Central" churches of omitting the Ante-Communion altogether and of beginning the Communion, when it follows Morning or Evening Prayer, with the Invitation. The time for X's scheme, moreover, is opportune; for members of the Forces will have become familiar with an abridged form of Morning Prayer with one Lesson followed by the Benedictus.

I would, however, suggest one or two modifications of X's scheme.

I. There is Gallican precedent for using the Benedictus as part of the Introit, excepting in Lent, when the Sanctus Deus Archangelorum was substituted. (Duchesne: *Christian Worship*, p. 193.) If we used the Benedictus as the Introit, preceded by an "Office Hymn," if longer time is required for the changing of vesture, then "a break of three or four minutes" would be avoided. In Lent the first part of the Litany might be used instead, while on Festivals the Te Deum Laudamus, following the Lesson, could become the Introit.

II. There is also Gallican precedent for singing the Benedicite between the Epistle and the Gospel (*op. cit.*, p. 195), and this might be the better place, although X has Mozarabic precedent for placing it between the Old Testament Lesson and the Epistle, and at the same time he preserves its connexion with Lauds. There is, however, more ancient precedent for singing psalmody between the lections. "A short passage from a psalm would be nowhere more appropriate, in present circumstances, than between the Epistle and the Gospel. It could in many cases be chosen to illustrate either the general teaching of the day, or the particular teaching conveyed in the Scriptures read." (Frere: *Some Principles of Liturgical Reform*, p. 185.) If it spoils the sequence to sing part of a psalm after the Benedictus, what can we do with the Old Testament Sanctus?

III. X overlooks one difficulty. The Ten Commandments or the Summary of the Law would interrupt the traditional arrangement of the lections—Prophetical, Apostolical and Evangelical: the one would intrude a reading from the Law after the lesson from the Prophets and the other (like the Beatitudes in the Divine Liturgy) would anticipate the Evangelical lection. Might not a way out be found in reciting the Ten Commandments (or Deut. vi, 4-9 and Lev. xix, 18 as separate Sentences) before the opening Versicle, and in place of the penitential introduction, at Morning Prayer? This reading from the Law would thus prepare the way for the lesson from the prophets. The threefold Kyrie (permitted by the 1928 Prayer Book on weekdays) would be rendered superfluous by the use of the first part of the Litany (ending with the "Lesser Litany"). The fourth Rubric after the Communion Service in the Irish Prayer Book may point to the solution: "On occasions sanctioned by the Ordinary, this Office may begin with the Collect, Epistle and Gospel."

This letter, like X's note, is not intended to encourage any presbyter to follow its suggestions without authority. While we are in honour bound to deviate from the 1662 Prayer Book only within the limits of the 1927-8 Deposited Book, we can prepare the way for a fuller Sunday morning service by singing the Benedictus, Te Deum Laudamus, Benedicite, with other Psalmody at the Eucharist, if it does not already follow a public recitation of Morning Prayer. In the meanwhile a constant recital of the Ten Commandments would preserve the idea of an Old Testament lection.

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